2. His strong mother answered,—
ATJSNAYABEA
and AmsTTVAj[1] be these, my son, the foes whom thou
shalt overcome.[2]
3. The slayer of VKITEA dragged them along as
spokes (are tied fast) with a rope[3] in the naye of a
chariot wheel; he swelled in vigour, the slayer of
enemies.
4. At one draught Indra drank at once thirty
lakes filled with *Sam a.*[4]
'5. In the realms (of the sky) where the foot finds
no resting-place, IKDBA shattered the cloud[5] to bring
increase to the *Brahmans**
5. ISTDRI smote (rain) from the clouds with
far-stretched arrow, he secured boiled rice (for men)
6. That single shaft of thine, INDRA, which

[1] Of. viu. 32. 2$.

[2] Sayana explains *mshfurah* as *tava nufdraniydh*; the St. Petersb. Biet. gives [tc]die keinen TJeberwinder haben."

[3] Cf. note on viii. 72 8.

* *Ydska* comments on this verse in *Niru'kt&'v.* 11. !Ee gives the explanation in the text as that of the eeremonialists *(ydjmMh)* which applies the verse to the thirty *uktha,* vessels presented at the mid-day offering; the *nairuUdh* take the verse as referring to the fifteen days and nights in which the collected light of the moon is gradually absorbed. Yaska is evidently uncertain as to the meaning of the word *kdnukd,* which ae explains in

several ways, either as a neuter plnral agreeing with *sardmsi,* or as a nojn. sing, agreeing with Indra.

[5] The gandharva,

[6] *Jtrahmalhyah.*